

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“Charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him.” BOOK OF MORMON, MORONI 7: 47.

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THE NEED OF A REDEEMER*

ELDER JAMES E. TALMAGE

OF THE COUNCIL OF THE TWELVE

THERE WAS WAR IN HEAVEN: Michael and his angels fought against the dragon; and the dragon fought and his angels,

And prevailed not; neither was their place found any more in heaven.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.—Rev. 12: 7-9.

John, the Apostle and Revelator, beheld in vision this scene of primeval conflict between the hosts of unembodied spirits. Plainly this battle antedated the beginning of human history, for the dragon, or Lucifer, had not then been expelled from heaven, and at the time of his first recorded activity among mortals he was a deposed and fallen being.

In this antemortal contest the forces were unequally divided; Lucifer drew to his standard only a third of the spirit-children of God, while the majority either fought with Michael or refrained from active opposition, and so accomplished the purpose of their “first estate.” The angels, or spirit-beings, who followed Lucifer “kept not their first estate,” (Jude 6) and so forfeited the glorious possibilities of an advanced or “second estate.” The victory was won by Michael and his angels; and Lucifer, theretofore a Son of the Morning, was cast out of heaven; yes, “he was cast out into the earth, and his angels were cast out with him.”

Further information, of most illuminating character, relating

*Address delivered over Radio Station KSL, at Salt Lake City, Utah, U.S.A., Sunday evening, September 30th, 1928.

to these momentous occurrences, is given us through a divine revelation to Abraham, the text of which has been published to the world in these latter days as an inspired translation from ancient records by the Prophet Joseph Smith, as follows :

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; . . . And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever.

And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first.

And the second was angry, and kept not his first estate; and, at that day, many followed after him.—Pearl of Great Price, Abraham 3: 22-28.

About eight centuries prior to the time of John the Revelator, the principal facts relating to the expulsion of Lucifer and his followers were revealed to Isaiah the prophet, who lamented with inspired pathos the fall of so great a one, and specified selfish ambition as the cause. Read Isaiah 14: 12-15.

OF FIRST IMPORTANCE

The question at issue in the war in heaven is of first importance to humankind. From the record of Isaiah we learn that Lucifer, then of exalted rank among the spirits, sought to aggrandize himself without regard to the rights and agency of others. He aspired to the unrighteous powers of absolute autocracy. The principle for which Michael the archangel contended, and which Lucifer sought to nullify, comprised the individual liberties or the free agency of the spirit-hosts destined to be embodied in the flesh. The whole matter is set forth in a revelation given to Moses, and repeated through Joseph Smith, the first prophet of the latter-day dispensation :

And I, the Lord God, spake unto Moses, saying: That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honour.

But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever.

Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;

And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice.—Pearl of Great Price, Moses 4: 1-4.

THUS IT IS SHOWN

Thus it is shown that before this earth was tenanted by man, Christ and Lucifer, together with the hosts of the spirit-offspring of God, existed as intelligent individuals, with ability and power of choice, and freedom to follow the leaders whom they elected to obey. In that innumerable concourse of unembodied spirits, the Father's plan, whereby His children would be advanced to their second estate, was submitted and doubtless discussed.

Lucifer's plan of compulsion, whereby all on earth would be forcibly guided through mortality, bereft of freedom to act and agency to choose, so circumscribed that forfeiture of salvation would be impossible and not one soul could be lost, was rejected; and the humble offer of Jesus Christ the Firstborn—to live among men as their exemplar, observing the sanctity of individual agency while teaching men to use aright that divine heritage—was accepted.

The decision brought war, which resulted in the vanquishment of Lucifer and his angels, and they were cast out—deprived of the boundless privileges incident to the mortal or second estate. Ever since the beginning of human existence on earth, the deposed Son of the Morning and his followers have been compassing the captivity of souls.

PART OF THE PENALTY

Man in his mortal state is the union of a pre-existent spirit with a body composed of earthly elements. This association of spirit and body marks progress from the unembodied to the embodied condition, and is an inestimable advancement in the soul's onward course. Part of the penalty incurred by proud Lucifer and his rebel hordes for their attempt to thwart the divine purpose in the matter of man's agency, was the doom of being denied bodies of flesh. Mortal birth is a boon to which only those spirits who kept their first estate are eligible.

The blessedness of advancement to the mortal state or stage lies in the possibilities of achievement therein. Mortality is the preparatory school for eternity. Its curriculum is comprehensive and exacting. In its laboratories we pupils meet the experiences that test and try to conclusive demonstration the individual effect of precept and profession. For the founding and maintenance of this school the earth was created.

The great Preceptor in this college of earth-life, this university of mortality, is Jesus the Christ, the Redeemer and Saviour, through whom the Gospel of salvation has been introduced in accordance with which every soul shall be redeemed and may be saved. Let us here note the distinction, which appears in ancient scripture, and which is emphasized and clarified through latter-day revelation, between *redemption* and *salvation*. Redemption is the rescue of the soul from the thralldom of disembodiment, or death. This liberation shall come to every soul who has breathed the breath of earthly life, irrespective of his state of righteousness or sin, save as to the time and order of his coming forth; for there is a resurrection of the just, and there is a provision for a resurrection of the unjust.

RESURRECTION TO BE UNIVERSAL

The resurrection from the dead is to be universal, operative upon the entire human race—as truly universal as are the effects of the fall, whereby death first befell humankind. Inasmuch as by the transgression of one man sin came into the world and death was entailed upon all in consequence, it is consistent with reason that redemption from death, thus made necessary, should be wrought by one. This was understood aforesaid. Paul thus wrote: “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: . . . Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.”—Rom. 5: 12, 18. And, further: “For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.”—1 Cor. 15: 21, 22.

Salvation is more than redemption; it is the plan conceived in the mind of God, and given to man through His Son, Jesus Christ, whereby the degenerating and disastrous effects of individual sin may be atoned for—the panacea by which the loathsome disease of sin may be cured. Rescue from death, or redemption, is general; salvation is individual, a strictly personal matter, obtainable only through compliance with the prescribed laws and ordinances of the Gospel as laid down by the Saviour.

The establishment of this certainty of redemption, or the ultimate resurrection of all who have lived in the flesh, and the opportunity of salvation, which is accessible to all, together constitute the *atonement* accomplished through and by the sacrificial death of Jesus Christ, a sacrifice indispensable to the salvation of man—for Christ had to die in order to overcome death, first with respect to Himself, and then as a natural consequence, with respect to all mankind. Without redemption, or resurrection from the state of disembodiment known to us as death, there could be no salvation, for this in its most significant

aspect involves the means of eternal progression, for the accomplishment of which the inseparable union of spirit and body is essential.

A SCHOOLING AND TEST

Let it be repeated that mortality is divinely provided as a means of schooling and testing whereby the spirit-children of the Eternal Father may develop their powers and demonstrate their characters. Every one of us has been advanced from the unembodied or pre-existent state to our present condition, in which the individual spirit is temporarily united with a body of flesh and bones. Yet this promotion to the mortal state is regarded by many as a degeneration; and we are prone to bewail the fallen condition of the race as an unmitigated calamity. The revealed word makes plain the glorious truth that man may rise far above the plane upon which he existed before his birth in the flesh. We have stooped that we may conquer; we have been permitted to descend only that we may attain greater heights.

The transgression in Eden was foreseen, and the divine plan provided a means of redemption and salvation. The Eternal Father—who is truly the Father of our spirits—well understood the diverse natures and varied capacities of His unembodied children; and it was plain to Him, even from the beginning, that in the school of mortality some would succeed while others would fail, both in varied degrees; that some would be faithful and others false; some would choose the good, others the evil; some would seek the way of life, while others would follow the road to destruction. He foresaw that His commandments would be disobeyed and His laws violated; and that men, shut out from His presence and left to themselves, would sink rather than rise, would retrograde rather than advance, and would be lost to the heavens. It was plain to Him that death would enter the world, and that the possession of bodies by His children would be of brief individual duration.

REDEMPTION PROVIDED

It was therefore necessary that a means of redemption be provided, whereby erring men might make amends, and by compliance with established law achieve salvation in the eternal worlds. The power of death was to be overcome, so that, though men would of necessity die, they would live anew—their spirits clothed with immortalized bodies over which death could not again prevail.

Let not ignorance or lack of careful thought lead us into the error of assuming that the Father's foreknowledge as to what would be, under given conditions, determined that such must be. It was not His design that the souls of mankind be lost; on the contrary it was and is His work and glory "to bring to pass the

immortality and eternal life of man." Nevertheless He saw the evil into which His children would assuredly fall; and with infinite love and mercy He ordained means of averting the dire effect, provided the transgressor would elect to avail himself thereof.

Thus, in accordance with the plan adopted in the primeval council in heaven, man was created as an embodied spirit, his tabernacle of flesh composed of the elements of earth. He was given commandment and law, and was left free to obey or disobey—with the just and inevitable condition that he should enjoy or suffer the natural consequences of his choice.

As an act of diabolic reprisal following his rejection in the council, his defeat by Michael and the heavenly hosts, and his ignominious expulsion from heaven, Satan planned to destroy the bodies in which the faithful spirits—those who had kept their first estate—would be born.

THE UNIVERSAL HERITAGE

Death has come to be the universal heritage; it may claim its victim in infancy or youth, in the period of life's prime, or its summons may be deferred until the snows of age have gathered upon the hoary head; it may befall as the result of accident or disease, by violence, or as we say, through natural causes; but come it must, as Satan well knows; and in this knowledge is his present though but temporary triumph. The atonement wrought by Jesus the Christ was ordained to overcome death and to provide a means of ransom from the power of Satan.

Such then is the need of a Redeemer; for without Him mankind would forever remain in a fallen state, and as to hope of eternal progression, would be inevitably lost. The need of a Redeemer lies in the inability of man to raise himself from the temporal to the spiritual plane, from the lower kingdom to the higher.

In this conception we are not without analogies in the natural world. We recognize a fundamental distinction between the inanimate and living matter, between the inorganic and the organic, between the lifeless mineral on the one hand and the living plant and animal on the other. Within the limitations of its order the dead mineral grows by accretion of substance, and may attain a relatively perfect condition of structure and form as is seen in the crystal. But mineral matter can never become a living organism; nor can the dead elements, through any process of chemical combination dissociated from life, enter into the tissues of the plant as essential parts thereof.

THE INCORPORATION PROCESS

The living plant, however, which is of a higher order, sends its rootlets into the earth, spreads its leaves in the atmosphere, and through these organs absorbs the solutions of the soil, draws in

the gases of the air, and from such lifeless materials weaves the tissue of its own structure.

So in turn, the plant is unable to advance its own tissue to the animal plane. Though it be the recognized order of nature that the "animal kingdom" is dependent upon the "vegetable kingdom" for its sustenance, the substance of the plant may become part of the animal organism only as the latter reaches down from its higher plane and by its own vital action incorporates the vegetable compounds with itself.

Again in turn, neither plant nor animal substance can ever become, even transitorily, part of a human body, except as the living man assimilates it, and by the vital processes of his own existence, lifts, for the time being, the material of the vegetable or animal that supplied him food to the higher order of his own life. Be it known, however, that to be raised from a lower to a higher kingdom, the substance, whether mineral, vegetable or animal, must be in fit condition—it must be soluble and assimilable. The analogy may serve a useful purpose, if it be not carried to an unwarranted extreme.

So, for the advancement of man from his present fallen and relatively degenerate state to the superior condition of spiritual life, a power above him must cooperate. Through the operation of the laws obtaining in the higher kingdom, man may be reached and lifted; himself he cannot save by his own unaided effort.

No, man alone cannot save himself; Christ alone cannot save him. The atonement effected by the Lord Jesus Christ has opened the way; it is left to every man to enter therein and be saved or turn aside and forfeit salvation. God will force no man either into heaven or into hell.

A Redeemer and Saviour of mankind is indispensable to the realization of our Heavenly Father's plan—"to bring to pass the immortality and eternal life of man;" and that Redeemer and Saviour is Jesus the Christ, beside whom there is and can be none other. Amen.

THE GOOD SHEPHERD

O SHEPHERD with the bleeding Feet,
 Good Shepherd with the pleading Voice,
 What seekest Thou from hill to hill?
 Sweet were the valley pastures, sweet
 The sound of flocks that bleat their joys,
 And eat and drink at will.
 Is one worth seeking, when Thou hast of Thine
 Ninety and nine?

CHRISTINA ROSSETTI

THURSDAY, DECEMBER 20, 1928

EDITORIAL

THE CHRISTMAS SPIRIT

“I HAVE GIVEN you an example, that ye should do as I have done to you.” In these words, spoken by the Saviour, lies the fullness of the Christmas spirit. The formula is eternal. To know and admire gives but cold and barren satisfaction; to love and imitate yields warm and living joy. Approach an ideal in likeness and it is ours. To imitate the Christ in our actions is to possess the Christmas spirit.

The accomplishment of the work assigned to Him by the Father was the chief desire of Jesus. It overshadowed all other desires, and is the most distinguishing mark of His divine nature. He, the Son of God, for humanity's sake descended to the depths of mortality, suffered ignominy and a cruel death. He forgot Himself in His eagerness to fulfil His commission. “I must work the works of him that sent me.” It was not self-effacement, but subjection of self. Paul explained it: “So also Christ glorified not himself.” Such willingness to place divine demands before personal satisfactions is the basis of the imitation of Christ, and is ever the beginning of the Christmas spirit.

The ministry of the Christ was for humanity. He suffered for all, that every man might find joy on earth and in heaven. Saints and sinners were encompassed by His tender love, for He had looked into human hearts and found them worthy of His sacrifice. When His truth was opposed by human wilfulness and His proffered aid spurned by human greed, He “was moved with compassion” at the tragedy of mortal weakness, resulting in sin and suffering and sorrow. He met friend and foe with love. It was His weapon and tool. On the cross He pleaded: “Father, forgive them; for they know not what they do.” Whoever would be like Him must set about, armed with unselfish love, to ease sorrow, heal wounds and help men to conquer sin. The Christmas spirit, nestling in the human heart, impels the man, everywhere, each in his own circle, in his own way, with his own power, to whisper to the needy in body or soul: “Come unto me, all ye that labour and are heavy laden, and I will give you rest.” A word, a nod, a smile, may be precious gifts—and the sinner has double need of help. Love and understanding make the Christmas stocking full.

Where there is love there is peace. The Master brought “good tidings of great joy”, tidings of peace. Love and peace are the

warp and woof of the curtain of the Lord's house. The everlasting law is simple: "Unless ye are one, ye are not mine." To become like Him we must replace misunderstanding with harmony, hate with love, and war with peace. Peace with oneself, with man, with God, is the seal of righteousness. The Christmas spirit blinds the eyes to our neighbour's weakness, makes us deaf to evil report, and lames our gossiping tongue. See good, hear good, speak good—then we shall receive the benediction: "Blessed are the peacemakers: for they shall be called the children of God." Those who spread peace have the Christmas spirit. Peace alone can open the divine horn of plenty upon the nations.

Perfection is not expected of weak man who seeks to approach the likeness of his Elder Brother, but he will be judged rather by the earnestness and sincerity of his active desire. To strive honestly for righteousness compels a high reward. That is the law of courage to press onward. Those who recognize the Christ as "the way, the truth, and the life", and seek to become like Him, though ever so humbly, become the leaven by which this and future days shall be made alive in truth and freed from the dross of human misery.

To follow the example of our Saviour in this Christmas time—and it is to be hoped in the days beyond—we must forget ourselves in the cause of the Lord, learn to love our fellow men, and be unceasing bearers of peace. When every family seeks harmony, every neighborhood tries to love one another, and every community decides to forgive and forget—then, and only then, will swords be beaten into plowshares. By the token of the Christmas spirit let each one of us create peace within our own group, and thereby help attain the consummation of universal peace. It shall then be said of us, whether in hut or palace, as was said of our Master: "Never spake man like this man." Then we shall be embodiments of the Christmas spirit.—W.

JOSEPH SMITH

JOSEPH SMITH, prophet of God, was born on December 23rd, 1805, at Sharon, Vermont. His birth marked a new era in the story of human salvation; for through him, God restored the Gospel of Jesus Christ.

The power of the Priesthood—man's authority to act for God—given him, made possible the establishment of God's Church and kingdom again on earth. The Gospel spread abroad; people saw its beauty, power and truth; the work called "Mormonism" grew and prospered.

Joseph Smith served God faithfully. He lived simply, in accordance with the commandments of the Lord. He loved his fellow men. He was a means of communication between God and

modern Israel. He fought for justice for his oppressed brethren, and suffered with them for the truth. He died a martyr, sealing his testimony with his blood. The work he began is still moving onward; by God's help it shall go on forever.—W. N. N.

JOSEPH WILFORD BOOTH

WE RECORD WITH SADNESS that Elder Joseph W. Booth, President of the Armenian Mission, died of angina pectoris at Aleppo, Syria, on December 5th, 1928, and was buried there on December 8th. Sister Mary R. Booth, who was with her husband at the time of his death, returned after the funeral to Mission headquarters at Haifa, Palestine, where Elder R. V. Chisholm, who was dispatched at once to Palestine, will give needed assistance to Sister Booth and accompany her home. Our deepest sympathies go out to the bereaved family, especially to Sister Booth, who has been called upon to face this severe trial in a strange land, alone, and far from her loved ones. But, the Lord did not forget her; friends have been raised up in her hour of need.

Our hearts are heavy for the departure of our brother and fellow worker, yet gladness comes with the recollection of the valiant service he has rendered the Cause of Truth. Joseph W. Booth has left behind a glorious record. He never faltered, nor did he fail, in performing the work placed upon him. He spent more than seventeen years, on three different missions, during the thirty years since 1898, in missionary service among the people of Turkey, Armenia, Palestine and neighbouring countries. In those lands he was the best known representative that the Latter-day Saints have had; and he was everywhere highly respected.

He was a father indeed to the Saints over whom he presided. Their spiritual and temporal welfare was his constant concern. Under his leadership the organizations of the Church were maintained and did excellent work, and he attempted to train the families in methods of honourable self-support. His last letter, dated November 26th, received after his death, tells of his visit to Aleppo to provide the poor Saints there against the coming winter. The following extract from a letter dated July 7th, shows his tender feelings for those for whom he had laboured so many years.

When the Saints are at their best, they almost cause one to weep for joy, for they can love with a warmth to melt the heart of sternness itself, but they are too much like Reuben of old, "unstable as water," and then one who loves them, as I have learned to do in all these years of sojourn among them, weeps for their lack of stability and their intermittent ingratitude.

I left Aleppo, July 3rd, with a heavy heart. One of the sisters handed me four balls of *kyufta*, each the size of an egg, and I ate only one of them at about 5:30 a.m. That with a drink of water was the last thing that passed my lips till I was in Damascus, nearly three hundred miles away, and I sat at 8:30 p.m. in the presence of a family or two of Saints and ate two more of the ounce balls and drank of diluted clabber, as I related to them my sorrow at seeing such unfaithfulness among the members. The hunger and thirst of that long ride through the burning sands and the hot sun and the torrid winds of Syria were a pleasure compared to the real soul suffering I underwent for the waywardness of the sheep entrusted to my care. If the Lord will accept my little tribute as a sacrifice to His glorious cause I shall be happy to have made it. After my simple evening meal, I sat until nearly midnight talking to and with some young Mohammedan college students who had invited me to be their guest that night.

Wherever President Booth went he bore witness of the restoration of the Gospel of Jesus Christ. And, his work as an ambassador of the truth of the Lord, always appeared to him as a privilege. Speaking of a kind message from President Grant to the Presidents of the European Missions, he wrote under date of October 18th:

Sometimes it seems to me we are so specially blessed, beyond our personal worthiness, that I wonder if it is not in answer to prayers of others who so kindly remember us though we be so far away from them. Thank you all.

Thirty years ago to-day I was in Constantinople when the German Emperor landed there on his famous trip to Turkey and Palestine, and from that day to the present I have been interested, though not always directly engaged, in the missionary work of the Church, yet in all the years I have spent in this isolated mission, I feel I have little to boast of when I remember the story of Ammon and his brothers who spent fourteen years of actual missionary work among the Lamanites with possibly never a single missive from either the Church or from their parents in all that time. In these latter days, with such demands for laborers in the Lord's vast vineyard, it seems to me that one who tires of his call and wants to leave the work to be neglected in this urgent age, would hardly make a common boot-black for the four valiant sons of King Mosiah.

Comment on such words of simple and eloquent sincerity would be as wasted breath. They reveal the soul of a man who placed "the kingdom of God, and his righteousness" above all else.—W.

PEACE BE UNTO THE WHOLE WORLD

THOUGHTS SUGGESTED AT A RECENT ARMISTICE DAY SERVICE

TO THE EDITOR OF *The Palestine Bulletin*:

Three great religions, with numerous devotees, are now in Palestine under the benign protection of the British Government

by sanction of the League of Nations, and, as we sincerely believe, by the approval of the God of heaven.

All of these religions, without exception, accept Isaiah as a prophet of the Living God; and that great prophet plainly tells us that some glorious personage was to come to earth, who should "be called Wonderful, Counseller, The mighty God, The everlasting Father, The Prince of Peace"; and if that be true, then under that great Leader's banner must peace be secured for this distracted old world ours.

And how, think you, may peace be secured?

As the writer stood with bowed head amid the solemn throng assembled near the sacred sepulchres of the dead, at the British War Cemetery, in Haifa, on Sunday, November 11th, he joined in reverent song and prayer with other hearts devout, to thank Almighty God for peace that came to us ten years ago that day.

And then this thought came like a gentle whisper:

Peace does not come like rain from clouds o'er head,
But rather like the luscious fruits
That grow from Nature's breast below;
So must that blessed boon spring up
From out the human heart, and then, bedewed
And sanctified by God's great love, it doth
Become the abiding peace we most desire.

We sing for peace, we pray for peace; but what are we doing for peace?

"Lord, 'forgive us our debts, as we forgive our debtors'" is a wonderful prayer, and becomes effective only when we *do* forgive. That prayer might well be paraphrased to suit our present purpose, and so with full consistency we could repeat:

"Lord give us peace as we make peace with one another."

These "Pledges" and "Covenants" and "Peace Pacts" which the nations are signing to-day may all be steps in the right direction, and very commendable too; but in it all we do not see much love—inspired sacrifice of any nation for another's weal.

Here, then, is my suggestion—let the world consider it if it be worthy of acceptance:

The war debt of the nations, at the close of the last great conflict, amounted to the staggering sum of fifty-three billion pounds sterling, and, according to the *Literary Digest* of June 26th, 1920, the sorry total of forty millions of lives were lost on account of the war and its attendant evils.

Who would be so foolish as to wish a repetition of those horrors?

The *dead* cannot be returned, but alas, the *debt* is with us yet. Can it ever be paid? It seems almost impossible. And yet, there is a way to balance this great ledger of the world. Justice may demand her own, but mercy "is an attribute to God himself; And

earthly power doth them show likest God's when mercy seasons justice."

So with that great idea foremost in the mind of men, let just one righteous man be named and sent from each and every nation under heaven, with plenipotentiary powers, and advice, to *give, forgive, and be forgiven*. Let every nation proclaim with reverential oath: "We do forgive as we would be forgiven."

Those chosen delegates could meet (and Jerusalem would be the ideal city) and form the grandest clearance board this world has ever known, to settle all these vast accounts that now give worry to the souls of men. The smaller nations would gladly cancel their claims for "thousands"; the next larger ones would willingly mitigate their demand for "millions"; and the leading nations are big enough, we hope, to bargain away their cankering "billions" for richer stock in the coming brotherhood of man.

With none but philanthropic aims, that board could bring, with quick dispatch, their ledger to a happy poise by charging up the final sum to "Everlasting Peace Account." Then peace, in turn, would save us all, the future costs of war, and war would then be ended evermore. In harmony divine, the nations, tribes, and tongues of men would join in one grand anthem to the God of gods and be constrained to sing that axiomatic chorus:

"Sacrifice brings forth the blessings of heaven."

Were the writer other than a loyal citizen of the government on which would likely fall the greatest burden in this "pact of forgiveness" he would scarcely presume to offer this suggestion to your esteemed readers, or to the world at large.

Haifa, November 13th, 1928.

J. W. BOOTH

NEWCASTLE CONFERENCE

THE EFFORTS of those striving to spread the Gospel of Jesus Christ were measurably rewarded at the Newcastle District Conference, held at the Crown Assembly Hall, Ocean Road, South Shields, on Sunday, December 9th, 1928. In spite of cold weather, many were present and an excellent spirit pervaded the meetings.

Elders Richard L. Evans and Weston W. Taylor from the Mission Office represented President and Sister Widtsoe at the sessions of conference. Elder Evans taught the Sunday School class, dealing with the theme: "Jesus and the Little Child." Elder Taylor led the singing practice. Both spoke at the other meetings during the day.

Missionaries and resident members bore fervent testimony to the divinity of the latter-day work. More than one-third of those present in the evening were investigators. Many were favourably impressed with the vital message of "Mormonism" and by the sincerity, love and good fellowship manifested throughout the day.

A nine per cent. increase in tithes, as reported by District President Charles E. Alsop, showed that the District is progressing and that members are realizing more fully the value and importance of paying "The Lord's Tenth." The appointment in the auxiliary organizations of District Supervisors, brought advancement in the work.

Missionaries in attendance from the Newcastle District were: President Charles E. Alsop, Elders Charles J. Parkinson, Seth T. Shaw, Louis W. Sanders, Harold H. Blackmore, Alton A. Linford, Samuel Hill, Rulon S. Scoville, Ralph S. Olpin, Eldon P. Darley, A. Fenton Smith, Virgil J. Smith and Merlin L. Hamilton. Elder Amos B. Robinson from the Leeds District also attended.

Appropriate musical selections were given by members from various branches of the District. Favourable comments appeared in the *Newcastle Chronicle* and the *Sunderland Echo*.

RALPH S. OLPIN, District Clerk

FROM THE MISSION FIELD

Transfers: The following missionaries have been transferred from and to the Districts specified: Frank S. Cragun, Bristol to Leeds; Spencer A. Harris, Bristol to Liverpool; John D. Ford, Leeds to Bristol; LeRoi G. Barelay, Leeds to Welsh.

Arrivals and Assignments: The following missionaries arrived at Southampton on December 11th aboard the *Leviathan*; they have been thus assigned:

For the British Mission: Richard C. Badger, Salt Lake City, Utah, to the Nottingham District; Thomas Ralph Butterfield, Riverton, Utah, to the Manchester District; George Ernest Clark, Jr., American Fork, Utah, to the Manchester District; Richard Merrill Gledhill, Gunnison, Utah, to the Nottingham District; Edward Lewis Hall, Salt Lake City, Utah, to the Sheffield District; Harding H. Higham, Salt Lake City, Utah, to the Newcastle District; Rowland Garner Manning, Ogden, Utah, to the Scottish District; Philip Douglas Quayle, Brigham City, Utah, to the Birmingham District; Frederick W. Rallison, Jr., Whitney, Idaho, to the Hull District; Raymond Searle, Vernal, Utah, to the Leeds District; DeVon Stewart, Venice, Utah, to the Bristol District; Francis E. Stock, Waterflow, New Mexico, to the Liverpool District; Leo Vernon Toombs, Brigham City, Utah, to the Hull District; Virgil E. White, Willard, Utah, to the Sheffield District; David Henry Huish, Douglas, Arizona, to the London District.

For the Netherlands Mission: Edward H. Boyer, Springville, Utah; Clyde H. Esplin, Preston, Idaho; Fred Velford Karren, Lewiston, Utah.

For the German-Austrian Mission: Don Cecil Corbett, Provo, Utah; Dell Williams Cook, Layton, Utah; Ralph William Jeppson, Brigham City, Utah; Joseph J. Schmidt, Sandy, Utah; Frank H. Woodman, Salt Lake City, Utah; Charles Casper Woods, Ogden, Utah.

For the Swiss-German Mission: Wayne J. Anderson, Salt Lake City, Utah; Clarence G. Burton, Nephi, Utah; Ernest Eberhard, Jr., Melba, Idaho; William E. Schiess, Victor, Idaho; Richard C. Stratford, Pocatello, Idaho; Grant Anton Strebelt, Salt Lake City, Utah; Amos Herr Bagley, Murray, Utah.

District Presidents' Releases and Appointments: Elder Rulon D. Barnes was transferred from the Liverpool District on July 30th, 1928, to succeed Elder Evan H. Jenkins as president of the Ulster District.

Elder Wilford N. Hemmert was transferred from the London District on December 3rd, to preside over the Bristol District. He succeeds Elder Alma C. Tranter, who has been released.

Elder J. Willard Harmon was transferred from the London District to succeed Elder Merrill Sandberg as president of the Leeds District, on November 30th.

Elder Robert Dell Buchanan was appointed president of the London District, on November 22nd, to succeed Elder Clinton L. Mills, who was released on November 19th.

Elder Frank C. S. Derrick was transferred from the Hull District on December 3rd, to succeed Elder J. Rulon Doxey, released from office on December 22nd, as president of the Manchester District.

Elder William F. McKelvey was appointed president of the Scottish District on December 3rd, to succeed Elder George W. Romney, released from office on November 22nd.

Elder John P. Hopkinson was transferred from the Nottingham District on December 3rd, to succeed Elder Cecil B. Kenner, released from office on November 22nd, as president of the Sheffield District.

Elder Iver L. Larsen was appointed, on November 22nd, to succeed Elder Nathaniel E. Parry as president of the Welsh District.

Doings in the Districts: *Birmingham*—The Wolverhampton Branch Relief Society held a bazaar on December 8th.

Bristol—A well advertized meeting was held at Exeter on Sunday, December 9th, in the Trade and Labour Hall. A large, interested crowd of people attended, listened attentively, expressed appreciation for the message of "Mormonism", and on departing took freely of the literature offered them. President Wilford N. Hemmert, Elder Albert Brain and Sister Annie E. Brain, spoke. A splendid report was given in the *Exeter Echo and Express*. More meetings of a similar nature are to be held.

Liverpool—A Sunday School social for the gathering of Christmas funds, was held at Durham House, Liverpool, on December 11th.

A District social and dance was held at Blackburn on December 8th.

The Blackburn Branch M. I. A. conference was held on Sunday, December 9th.

The M. I. A. conference of the Burnley Branch was held on December 9th.

Manchester—A conference was held by the Roehdale Branch Relief Society on November 11th.

Norwich—A branch was organized at Ipswich, Sunday, December 9th, under the direction of President William Fred Forsey.

The Lowestoft Branch M. I. A. open night social, held on December 6th, was well attended.

A CHRISTMAS MESSAGE

THE CHRISTMAS chimes are telling,
 In this highly Christian town,
 Of peace and joy to men—the while
 Dark night is mantling down.

But lo! A lonely chorus comes
 From city streets—so drear,
 It stirs the soul with bitterness
 And dims the Christmas cheer.

From pavement damp, the rhythm sounds—
 Through fog and smoky air—
 Of little children's pattering feet;
 Stung blue with cold, and baré.

Beneath the street lamps glistening—
 With mist and tears wet through,
 The hungry little urchins
 Turn their faces up to you.

Kind friends, this joyful Christmastide,
 Christ's love for man display;
 Give comfort to the needy ones
 In fellowship to-day!

WESTON N. NORDGREN

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FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF
 LATTER-DAY SAINTS IN GREAT BRITAIN